M 2526

Group I Barn

Thursday, Jan. 30, 1975

MR. NYLAND: So. Report on Boston. Everything is O.K. The reason we went, of course, was to stimulate and to help a little bit and I think it was quite alright. There were three meetings and we even had a chance to do some movements. So I hope they are happy. I hope also of course that they can use it. And maybe they can make some references to certain questions they brought up and there was an answer, particularly when six months later they may ask the same question. It's a matter of progress sometimes, which needs a stimulous. You know that this Wednesday meeting here is the most important meeting of the week? More important than a meeting like this or Saturday or Sunday. It is a meeting where you find out what you know. Where I think each person who possibily can come, should come. I had a chance to listen to the cassette of last night. Also I looked at the attendance. Amazing, just about 50 people. Then I'd almost swear . I say "What's the matter that you cannot even come to that kind of a meeting? I'd much rather have you come to that in preference to this one, if you cannot afford 2 evenings away in a week. And I have no doubt that you can somehow or other, arrange it, even with what might be difficulties regarding your household, or the children; somehow or other I think you have to make arrangements. Also when you don't like the meeting. When you think that there is something lacking, that you would like to be there. Then the answer is that you bring it. You yourself bring to the meeting what you would like to talk about and what you would like to have discussed. Then, at least your question may help

to bring the meeting up to certain level that you can agree with. Don't stay away. These meetings are extremely important almost as a last attempt to establish for a group what they are talking about--and you have to learn to know each other. You have to get from different people a certain interpretation of their own about their own Work, and application, about what they are x trying to do from their standpoint. You have to learn to find out the difference of personalities. You have to find out what other opportunities xx there are for an (?) of all kind of behavior forms belonging to different people and different types, So that you get a more overall picture of Work itself as applied to Man, not only for yourself, for the sake of making your own World larger, and growing in understanding about other people. And for that, of course, you have to talk or you have to listen attentively.

I said once before that when I hear in a meeting too much noise, there is no attention. There was too much noise last night. Those who spoke were limited in their speaking. In general, I didn't like the meeting at all. There were some good attempts, and a few people definately (made), did their best also to keep it up. Thank God, there was one person who immediately started to talk in a way that the meeting was open. Bravo! That's much better than before. But it didn't help the meeting very much. You talk too ~~much~~ about the same subject. You can say certain things in ten words, and you use a hundred. Its not necessary. You have to talk also about your Work. Not ~~only~~ theory of Work. It is useful when you want to come to certain clarity, of course, it is necessary then to discuss what you are doing, and someone else is doing, what you really mean by such and such a word; that of course, goes without saying.

But this is meeting about Work attempts and not generalizing. A meeting, I've said, many times, ~~xxxx~~ of your week; how you spend a week, regarding Work. ~~xxx~~ What you do, what did you find, and how much more knowledge have you about yourself and what is impartiality in that kind of knowledge which

you, at that time, want to discuss with others, giving, as it were, a report about your personality. Very little of that was in last meeting, and those who spoke were a limited number. What happened to others? Of course, when you are only about fifty you cannot expect much. I wished you had a good meeting with enough people representative of the Group as a whole. That you make real attempts and only stay away in emergencies, or when you are so damned tired that you cannot sit up any longer. You have to go against the grain, sometimes. You have to walk sometimes, 30 miles as Ouspensky relates somewhere, for the sake of getting something. And there's enough to be gotten. (And there is enough to be) I say it is better than a meeting when I speak, because that what I'm saying you can already listen to (on) several tapes, and you can derive a certain stimulus because I happen to sit here. But that's not the point. The stimulus that you should have is the desire, actually, to see what you have been trying to do. And then comparing it with what other people have done, and then coming to a conclusion in seeing what someone else has done, which perhaps was not done by you in that way, or maybe some remark can be made that you can apply for yourself. And there was not enough exchange of that kind, and I missed--I looked over the attendence list or I heard it--I heard it read to me and I think that there were several people who could have said something. And you wait too long to answer or else to say something. At times, you have to stop people when they become repetitious. Don't take up too much time with that. Work not only is simple, but the statements about the results of Work are also simple. What is difficult is the application. But when you have done something, you can say it in a few words, as it were that you start to say "I know myself. I have found out certain things about me. That is my personality behaving." And I know when I try to Work, how difficult it is to hold on to that--not only to that concept, but to something that I acheive.

For instance, how do you know when you are aware? I extract that from some of the questions. How do you know? In the first place Awareness should

produce in a person a certain definate state, different from his unconsciousness. Sometimes I say that it is a taste. Sometimes it can actually be a realization of two things existing as if there is an objectivity or an "I", and observation towards it. But perhaps that is not so easy to experience. I will give you a very simple reason; a simple statement of how you can judge about your awareness. When there is awareness, there is very little unconscious thinking or feeling. That's all. If you have an experience that your mind still continues and that there is still a feeling, that you still take in too many impressions from the outside World, and you when still have too many impressions already in your brain which start to function and connect with each other, all of it interferes with the results of your awareness existing as awareness. And when you know that awareness then goes out of the window--of course you know it is quite obvious there is no more Work. And that is the test. If I say, "I wish an "I" to be aware of me", and I keep on thinking with my ordinary thoughts, then there is little chance of that awareness even to be there, let alone staying for a little while. I think it makes it very simple if you look at it that way; that is your judgement. Aside from the fact that you can obtain, of course, self knowledge, knowledge of yourself being. I think there were a few other things, that perhaps if we have some questions, will come up about which I would like to elucidate a little bit more. But in general, you still philosophize too much. You keep on talking about the same thing. You don't come to a proper conclusion, and you don't end a statement of yourself with a wish that you could do--could have done better that you have done. That form of criticism I never hear. Sometimes you say you are a little sorry, but you don't really mean it. A meetin like this--like that--could help you to take a task for yourself. Even if you don't express it, it should be obvious in the way you talk. I know damn well that I should Work. We talked about "should" when it is the past that I have not Worked, that then cannot say, "I should have" because I didn't do it. But when it has to do with the future, when you make up your mind that you are

[illegible] for the sake of wanting

To grow up, if that is the aim, that then you can make a statement, "I swear to all of you, I will make an attempt tomorrow, and the day after, and the day after, as many times as I can, so that then I can report on such attempts." Then you do something. Then you engage in really seriousness about Work. And And you state it in the presence of other people of a group. And they will recognize it. Such a statement will lift up the level of the group itself. Because then they see that you mean it, that you honestly want to Work. You want to find out what is the matter as far as unconsciousness is concerned. When you want to admit that unconsciousness is not all that it's cracked up to be, and that perhaps you should not be all the time unconscious. Then you become ~~more~~ serious about such attempts, and then, I would say, you take a step in the direction of wishing to become a man. And for me sometimes, its very hard to listen to such a meeting. Towards the end it became a little better, but not very much, because it wasn't clear enough. And there are statements of hesitancy. For instance, if I accept myself, then what? When I accept myself, I continue to accept myself. That is what should follow an acceptance. A continued wish, when you have achieved a real acceptance; a continued wish to continue to accept yourself. That's the problem. That that impartiality stays away. That you can continue with that kind of observation process on the part of an "I". And that you can keep that "I" in function and acceptance, if it happens to be that way, and you realize for yourself that that is an experience. Then you continue with it. You don't sit and start to think about it. And you don't leave off that attempt simply because you have, as it were, one moment of acceptance. That won't buy you any bread. We have to consider ourselves totally as a human being and a personality; And I would almost say, everything that is a man as he is now should become conscious. Everything that he can use for the purpose of consciousness, everything that is still left behind become conscientious. And if there is still something more left, that should be presented in his will. Don't forget the idea is not only to grow up a little bit. It is to become a man. When we

become conscientious. And if there is still something more left that should be presented in his will. Don't forget the idea is not only to grow up a little bit. It is to become a man. When we talk about that--a man in life. So that then he can base whatever that is on his own life on earth, and use that as a foundation for further growth. I don't want to criticize it much more. I think it is already enough. And I hope that you understand what I mean. Aside from the fact that there was definately seriousness in some of the statements, they were made a little too long, trying to explain. And then certain statements come which didn't need any explanation, but they were wrong. And they could not lead to Work at all. They were a little bit of mentalectualism--intellectualism, not meaning too much, and very definately not linked up with an attempt that such a person had made during the week. Let's be very honest about this kind of a school. That you have a task. That you are learning a little bit of grammer. That you become familiar with the usage of some words. And that the requirement of this kind of school is that you have the task to apply it in your daily life.

And selecting in your daily life the simplest conditions so that you give this application as good a chance as you can give it; and that you don't do it at the most impossible XXX moments where you happen to think about it. And that you should single out such moments which are simple to you that you perhaps even could describe that, not just walking. That is just a little bit of something that starts. There are many opportunities that you do have which also are simple enough and that have nothing to do with walking. That you ought to be finished with when you sit doen to eat and you make up your mind that during that eating period, you will make as many attempts as you possibly can, and simple attempts! Almost I would say, when you sit down, you have an empty chair, and you invite "I' to sit there with you. It is as simple as that. And each time that you forget it, you look at the chair, you say, "ah," and you remember it.

A little experiment of that kind would really be so helpful and if you would describe it, it would encourage people and then really you would share your attempts.

But you stay by yourself and you just talk a little bit about what you feel is an experience, and it may, for all I know, may well be an experience. But when it is just a little flash in the pan, it's not going to cook your dinner.

Well- what will I say? I think many times about these kind of moments of progress, of a willingness to share. I haven't heard very much about what you have been doing even besides so-called a little interest in Work. Even if you wanted to describe what you have been doing during the week, and how difficult it was even to bring into that some spirituality, something of a different color, something of a little change of your behavior, some kind of an introduction of just the tiniest bit of friction just to tell you this is ____. Something that would show that you are trying to manipulate yourself as an object, an instrument in order to give a chance to 'I' to develop and make it more mature. That you really sometimes believe that whenever you have an experience, there is a God with you and looks at you, and sometimes tells you the truth about yourself, that you are willing even to admit that because that would mean total acceptance by yourself and total acceptance by the group as a whole. That you don't have to be ashamed about your mechanicality.-- the same as you don't have to be ashamed about where you came from and your education and your level of education in a general way, or in what way you spend your time and energy in what you are doing. You don't have to be ashamed of such things. And if you start to discuss that and they as then at the present time for the last week have come to your notice and if, when you happen to think about it, you ask for the possibility of an 'I' to be present, and understanding that'I' for what it is supposed to do, and what is the meaning of an 'I' existing and what is the requirement of a real fervent wish to come to oneself, to see that self in the proper light, and not to have any desire to explain it away or to interpret it. Just as is- as you are, and as one then from the walking, goes through a door, goes down the staircase, goes out the door, goes into the car, and maybe when you sit at the wheel you can say to yourself "By God, I didn't even think about Work at all."

That would be a marvelous statement, because it would make you akin to many other people, so that you don't have to pretend. We are all quite stupidly unconscious when it comes to the wish to want to wake up. And we all have that problem of seeing where can we find the opportunity to be reminded sufficiently.

And if you could continue to talk about your life, during the day, that is simply, it would be helpful for yourself to formulate, it would be helpful to others, just to listen to it and draw their own conclusions about the progress of their own Work.

But maybe you have questions that you would like to ask, so go ahead and ask. Who is first?

Idell Conaway: I'll start. This is Idell.

Mr. Nyland: Yah.

Idell: I've always been trying to understand what to create an 'I' was and always listening to other peoples' attempts and approaches, and in the last couple of weeks something new has come to me. And it seems so simple and I would like to describe it. But it's like I've found a friend, and it- it's what an 'I' is, I hope. And it's like the entity of which I am just a fragment. And I don't know-- "me doesn't know about this. But that it always exists-

N: That is a friend, you say.
I: Yeah but it knows everything-
N: Not yet.
I: No but I didn't, "me" didn't, but it's like I have the strength of-the understanding now of how to Work, I think. And it's a sense of opening the door and allowing that entity to observe this.
N: That's right.
I: And my whole- what I want to do- I mean all I have to do is to open that door enough that I can establish enough of an understanding contact between the two, that that door could start to stay open.
N: Yah I think that's right. Also that you consider it a priviledge that an 'I' is willing to observe you. So that you have the proper atteitude almost as respect, like you would have for a friend. The difficulty however of a friend is sometimes friends are took kind, and also friends lean over to see things a little differently from what they are. And sometimes a friend doesn't want to tell you about mistakes or faults, or that what is wrong in order to save face or to keep that friendship. But the benevolence, and the kindness, and the wish that you would have of something that really is interested in you. Those are also characteristics of a friend. They belong to an 'I', and I think it's quite right that you have that kind of a concept so that as it were you could walk with it. And that there is a willingness on the part of that friend actually to try to help you and to tell you from time to time what the state is of yourself.
I: I haven't gotten that far yet.
N: But don't ever overestimate it yet because the friend is still young. And maybe the friendship is young.And therefore you have to take- take your time, partly because the freind itself, as'I', still has to go through a certain-treatment- a certain period of its own growth and development. I say it is young because I create it young. I cannot create it as something that is already full grown. So it is in the nature of that kind of creation that it has to start from scratch. But it is a very willing kind of a friend, of

wanting to grow up as fast as possible thus to be of better help to you.

The other is that if I put myself in the hands of that friend, I still must remember that the friend is an objective friend. And that what this friend is going to tell me will be the truth. And it is necessary for me not to go away from something that is truthful for the friend and not acceptable to you.

Whatever the symbolism is of that kind of friendship, you allow an'I' to enter into your world. And you wish then this 'I' to live with you, to be in that sense a guide for you when it is full grown. But you have to feed that what enters into your house.

I: Mr. Nyland, I'm not to the point yet. I remember what you're saying, but so far the only way I can feed this is to Work on it. I establish a contact and then this object must move. And so far there's never been a question of how it moves, or anything else- see what I mean?- it's so young.

N: Yah, beginning simply by the acceptance that it exists.

I: Right.

N: But your cheer must not stay too long. You can have a variety of different forms of behavior about which you have become familiar. But you should not wait too long before you start talking with the friend.

I: Do you really think that the friend would judge my behavior?

N: No. The friend will always accept that.

I: Ah, but in such a light that I can see.

N: Until the friendship is cemented. And then the friend can dare to tell you something else. If a friend would become too critical, you wouldn't want him as a friend. But when a friendship is established it can move mountains. All right?

I: Yeah. Thank you.

Ed Luttropp: Mr. Nyland I didn't want to interrupt, but there's an awful lot of coat rustling or something going on out there; it was sort of partially drowning out Idell's question.

N: About what?

E: There's coat- clothing rustling out there in the audience that was partially cuttong out Idell's question.

N: I didn't hear it.

E: You can hear it in the earphones. It's terribly- it comes through the microphones, you know how the microphones pick up noises.

N: Yah, who was rustling with the clothes? (laughter) Well if that's the case of course it's quiet as mice.

E: Yes.

N: so if Ed says it's not quiet enough maybe you could hold your breath for a little while. All right? Don't be oversensitive, however, Ed.
E: No, I'll try not to be.

Helen Ramsey: Mr. Nyland?

Yah?
H: I have another question that has to do with the relationship of inner and outer life.
N: It is Helen?
H: Yes.
N: Yes Helen.
H: At this point I feel that I want to learn some kind of discipline or method so that it becomes a task for me that has to do with realizations. Because I feel that even from the beginning when I came into Work that I gained real information about myself- psychological things that were not always very ( ). and that I had to admit because they were true, but-
N: Isn't that good?
H: Yes! I'm not saying that at all. And in fact sometimes it's been fantastically beautiful.
N: Yah. Like opening up a new world.
H: Oh wonderful! But it's how that reflects back sometimes on the level of you ordinary life. I mean-
N: Yes. It is difficult when you discover something you haven't known, may that at some time it becomes known to you, that it is also (whatever it is) in operation, and then affects your behavior. Not only physically, but also in your thoughts or in feeling. So I say it is a new world you have to get aquainted with. But you must keep in mind all the time that that whatever you might discover what is now in the dark and gradually comes to light is still mechanical.
H: Not, not always. This week I had this experience in which I felt that the love that I felt for somebody else wasn't mine. I felt like it really came from God. And I was just a channel for it, and I was able to see certain things in my life which, maybe from the point of ordinary life, were very negative and difficult and yet I felt that they gave me something in an inner sense and that they were really a gift.
N: Yes I can believe that. I think that one can have an experience in which whatever one wishes to give is as if it doesn't belong to one- oneself- and that one becomes a channel through which it comes.

H: That's the way one should Work always!

N: Not necessarily. Because life is not tuned to that high pitch.

H: But is it, why can't it be?

N: No, because you have to take care of your body, you still have to keep on breathing, you still have to do certain functions which belong to this earth. So you cannot live in heaven. It is good to live in moments of ecstasy, and also to have the experience. But that is not primarily the reason why a man is living on earth. He is living here because he is bound for some reason which we don't really know. But apparently that's the condition of this earth, that we are not normal man. And although every once in a while there is an experience that indicates how beautiful it would be if one could be free, immediately when this experience is over, I realize that I am not free. But it will help me to wish to Work to become free, and in that sense I still have to Work. It doesn't help to say, "Wouldn't it be nice or beautiful if everybody was that way." I agree, of course it would. But that doesn't help me to become that. I can look at a mountain and say, "Wouldn't it be nice if I was at the top." And of course it would be beautiful. But if I want to go up to the mountain and climb it, climb to the top, it means Work. So the stimulus from an experience in which you are like a channel, through which something beautiful flows to someone else and is unspoiled in that form of love for someone, I think it's a marvelous experience. But don't say that it ought to exist all the time. It won't. Not for anyone. As long as he is a man on earth he has the obligations to that what is binding him to this earth. You can ask him to make the bondage as light as possible, and then lighter acquire a certain freedom so that actually he could become a channel. But the more I'm bound, the less possibility exists for a channel. And when a so-called channel experience happens I am at that moment not as much cound as usual, but it does not help me to say, "I wished I could live completely in that freedom, because then I would be a channel."

You have to look at life as dividing itself in a variety of different attempts to really give what is necessary for the existence of the form is proper energy at the time you do happen to notice them. And for that reason it is not easy to say that all the different things and experiences of my life all have to be heavenly. There are different gradations in any personality as to value. And there are only a few things that have the potentiality of remaining in existence even in assisting the manufacture or the creation of a channel. But there are many other things which belong simply to the support of those organs which are potential, and the supporting cells remain the property of Mother Nature.

It's not that I want to take away whatever the experience was, but don't draw the wrong conclusions.

Helen: That's why I asked the question. It seems to me though, that it might be possible to accept ( ) that as a kind of task or discipline, that when one feels friction, feels difficulty with other people, that if it were possible, to use one's experiences of inner life as a touchstone so that one can remain honest, and make a distinction between what one really feels in a situation and not the reaction.

N: Yes. If one could be honest with the other person or if the other person could actually want to receive your honesty.

H: Well very often they don't.

N: That's right.

H: But if they don't, you still have to be honest with yourself because otherwise you'll get all confused and even more bound.

N: I think you have to be honest with yourself. But it does not mean immediately that you have to express it towards someone. If you take it for yourself, you can use that honesty to build up the different parts of yourself to a higher gradation of an understanding. But it does not mean as yet that everything that you own at the present time what is as represented by a personality, that all of that, 100 percent, should be lifted up to a higher octave. As long as one is on earth one needs support for life as it is expressed in the form in which we happen to live. But it is obvious that the more I can make certain parts which are possible to change and which have the potentiality, I have then the obligation and very definitely the desire to make them vibrate as high as they can vibrate in relation to each other. I will always have that kind of dimensionality. But it doesn't prevent me from making even moments of such experience, if I make many and I don't do damage to that what I should remember also, that is, payment to Mother Nature. You see if I do that, then I can gradually become a conscious person. But when I would like to create a condition of habit, I become an angel, and I don't fulfill my functions any longer as a man.

H: It seemed though that- I mean that's sort of why I was asking, because it seemed so much that I want to be- act towards people with that kind of thing that it would be, but I don't know.

N: I think that particular experience of a person can be very helpful in meeting others or in any relation one has, and therefore that what you experienced and what can be established for yourself, which may be a balance of more harmony because that what you wish to give you are willing to give without any resentment, that that will create also an influence on those who are in contact with it, and that some people even become more sensitive to it. But don't as I say, fall overboard.

Helen: I was interested in trying to understand how I could use experiences of inner life to- it's all because of that question of conscience, of realizing that my ordinary conscience was ordinary, and that somehow conscience had to be connected with objectivity, and I didn't understand how. It seems so often as if experiences are either bery objective or else they have a great deal of love or heart in them, and it's like somehow I can't connect the two.

N.: Because you are not clear about the usage of such words. You know? You cannot say "love" and "affection" with an objectivity in connection with it.

H: Well it's- it's a love that isn't ordinary.

N: Well that's right. It is unusual. It does not mean it is objective. If actually that were the truth, the channel should be hundred per-cent pure. There should not be any imprint of the channel on that what goes through, and that what flows through should also be hundred per-cent pure by its ( ), without any wish to retain it, without any wish of acknowledgement when it is received by someone else, without any wish even to change that what is taking place. But all those I think are a little bit more theoretical questions. I think it's wonderful to have an experience in which one actually feels in that sense for a person in caring and wishing to give, but don't mix it up too much with that what is this kind of a higher emotional state with a state in which an emotion exists without bondage. Helen doe we agree?

H: An emotion exists without bondage- is that compassion? Or is that-

N: Not compassion. You see compassion I still am identified with.(We have to wait for a moment). (Turn Tape)

I have to start in the beginning with a compasion which comes naturally to me, I have to change it into a relationship in which there is an energy wish, without wis;ing for any result, and when there is then the possibilith of becoming comepletely free from it, in that sense, becoming Impartial. And then afterwards I will wish to become compassion- compassionate again, because then I know how to direct that what I can give for the purpose it is meant.

Yah? Will we leave it?

H: Thank you.

N: Come questions.

Ed: Mr. Nyland?

N: Yah.

Ed: Tonight after returning from the trip I was relaxing on the bed waiting for my ride to come to this meeting, and I was, I wanted to try to have something observe me, and as I did, my body began to vibrate in a rather unusual way. Accompanying this inner vibration in a totality of the body, there was somehow or another a feeling of the presences of God; I realize that this may be imagi-

nation but it was there to such an extent that it caused me to form words in my mind that said "I'm ready to go any time you want me. I'm not in any hurry to go but I'm ready any time you say." It wasn't long after that that my ride came and I left- I didn't know whether the fact that I liked it of course makes the distance of impartiality questionable in my mind. And yet it was a state it seemed to me, of such purity that it seemed to have some possibility with it. But, I don't know what also to say about it.

N: I think an experience of that can of course happen and it's very good and also useful. I think the conclusion "I am ready to go any time," is not always truth but is what one wishes to project as if it could be so.

Ed: Oh yes.

N: You see? Because I'm(constantly in that experience)that I'm still a little bit attached to it, and the liking is based on that. To be really completely free, so as one says in French "Ca m'est egal," that actually that is an equalit something one or the other, it doesn't matter which, that yes and no are the sam That is really a different state of complete freedom, and in that case it doesn' matter if one stays on Earth or if one dies.

Ed: Thank you Mr. Nyland.

N: All right.

You have to be encouraged, you have to feel that something can take place. You have to know much more about yourself, really what you need. And you have to ask for it at a time when it is difficult. Because I'm quite certain each one of us will meet at certain times certain things that we feel are right, and even when they belong to another world, that we would like them to be near and experience them. Because each person in his right moment will always consider that possibility of his life being lit up in such a way that, as it were, all the difficulties that exist disappear, and that he can be small, and that he can be like nothing, at the same time realizing his life existing. In that sense even wishing to become devoted to an ideal of himself, because it is so marvelous to be free and not to have to worry.

At the same time you have to realize that you continue to live in your life, and that you cannot as yet get away from it. And that there's a great deal that has to be done, even if you don't like it wometimes very much. But that the way to be able to face ithat is through a road of the acquisition of becoming stronger, and having more of that kind of strength which can tackle such problems, so that you are not affected by it too much. That you know that you can keep your equilibrium regardless of that what you are supposed to do or what is laid upon you as a requirement.

So here we sit in this kind of a group, where it is fairly easy to fall

asleep. Becuase you can imagine certain things very quietly taking hold of you, and being put to sleep by the thoughts about Work. That even at the time when you want to consider the necessity of a question, that then you let yourself be put to sleep because you refuse to enter into another kind of a stae in which you become more alert to the necessity of seeing something that now can exist and will not exist antoher time. And that you must forge the iron when it is hot. And you don't realize that that what objects to it is exactly the same thing that always binds you in your ordinary life, and that here there is an opportunity to break through it and to make that kind of an attempt because you know you will need it later. And you know that if now certain things can be clarified or that you yourself make the attempt to want to ask, you will be stronger for any kind of an event where there is a difficulty that you have to overcome.

You have to be much and much simpler, like a child. That is the meaning: take away all the different gradations of your own culture. Just be what you are, and ask from your inner life. The question should come from there.

Jerry Benawitz: Mr. Nyland, it's Jerry Benawitz.

N.: Yah.

J: From what you said before, all that keeps coming into my mind is to ask you for some direction, simply because I begin to at least experience that I must be off the road again from, uh your remarks on some of the things I said last time.

N: Are you off the road now?

J: I didn't think so. But when you started speaking I started to ( ).

N: You should be able to counteract any kind of entry of a different kind of thought with that what is your own experience.

J: But not when you say it. (laughter)

N: Yah, yah you can question me. That's quite right. Don't take it because I say it. I may make it so palatable that you can't help eating it. At the same time you have to be discriminating. I think it's necessary to say "All right, all right, all right I understand what you are talking about, but it still has to go through the gate of my own life." So whatever it is, if there is something if at the present time does not correspond to your experience, perhaps, or that you have dofferent words to explain it then you can very definitely say "For me it is like this, and then we can verify for each other.

J: Should I describe another effort or should I just ask you-

N: Yes, yes you tell.

J: Earlier this evening I was in the bathroom, and I began washing my hands, and I don't know if it was the thought of Work but I remembered something you had said many years ago to someone about washing hands and making an effort.

And I simply tried to be aware of myself washing my hands. And then I lost that and I tried to make another effort, and the next thing I knew I was drying my hands and then I tried to make another effort of just simply being aware of myself washing my hands. And then when I walked out of the room, of the bathroom, I stopped, and I slowly reached for the light. I tried to make another effort then. And it was that time when I had the closest, or what I would call that- as little feeling and thinking involved as possible during that effort.

N: I think it is right. But I would say don't stop there now.

J: Well, I wanted to make an effort going out of the bathroom, and then I completely lost it until I was downstairs and I realized-

N: Go upstairs again. I've said several times if you really have a great intention of wanting to ( ) and somehow or other you forget, you go back, and you have that intention again. In this case it has to do with physically returning to the place where you were. If it is forgetfulness and it takes place in your mind, you then attend to that what you promised yourself to do, because you happen to think about it, so it is then not physical but something that operates in a different way by just stopping and returning to the original thought you had some five minutes or so ago, and then continuing to think about that thought at that time as if it actually happened five minutes ago.

There is no reason that if one has the energy and the energy is fed constantly by the wish which one has, that you really can do much and much more, and that it does require to overcome laziness or even a little kind of criticism because it is silly that you go back again to the stairway and start from the bathroom, this time with the present intention of doing it better. But I think one has to learn that one is so forgetful, and that the least amount of ordinary life and an impression is quite sufficient to close your eyes to the possibility even of wanting to Work. And it's interesting to find out. But if I say I don't want it that way and I still have a chance to make it different, then I will do it but I do the thing then, and as I say, twice twice, you know?

J: Yes sir.

N: But continue and don't count how many times you did it. You just make the attempt each time and you don't- you don't even consider that anymore. The more you can make it simple the less you will want to count when it is an exception. If you don't want to give it too much value, you will be able to do many more things. Each time that you think it extraordinary that you are Working, I think you attach much too much value to it, and it will be a disadvantage in wanting to do it again. Because in the first place you have made it such a thing of grandeur, as if it is a big deal and in the second place you feel that you have done really a little bit more than you have done.

J- Yeah, I see that's a tendency.

N: Yah. Keep it simple and don't count- don't count it up. You are what you are, and your life simply keeps on living and in that you make as many light points as you possibly can make. And your life continues the way it is, unconsciously, you don't have to do anything about it- all you have to do is to set certain things in motion as a result of a thought or a feeling which happens, or which comes to you, or which happens as like sunshine. You don't stop when the sun all of a sudden comes out through the clouds, you keep on walking. But you say can say, "The sun is shining." All right?

J: Yes, thank you, Mr. Nyland.

N: Don't make it so heavy. Your ordinary life requires at times a very definite influx of spiritual matter. That is an adjustment you must make, and that's the kind of level you should live on. That

That that on that kind of a level becomes a requirement. When you can convince yourself that really your ordinary life is not sufficiently complete unless it has enough emotional energy with it, and if after a little time you can convince yourself that if you could introduce also just a little bit of objectivity, it still would be better. So that then the aim for the level of yourself as you walk in ordinary life and you do the variety of different things, tha you become acquainted with the wish to be on a higher level. When that kind of a thought is still there you will remember much ofterner that you are at a lower level and you don't have to be there. That you could be at a higher level if you just make a little attempt at the time when you are reminded. In that way you will change your day, because you live with that kind of idea. You live with it, as it were, as if it is in the back of your mind, and by accident it comes to the foreground. You don't know how it might help but the more you fill yourself with the ideas of spirituality, the more chance there is that such spirituality will actually come. It will ooze out, as it were. But you have to start making that kind of - like a storage battery. You put a storage battery within yourself and you charge it. You charge it with all kinds of thoughts in connection with exoteric knowledge. You take it from books and you start to think about what is meant by so-and-so writing about some ideas about spiritual life, or how to become this or whatever it might be that is of that kind of level. And that you recognize there's something that is worthwhile to have, even in ordinary life. That kind of an accumulator simply is like a storage battery being charged and it is somewhere within oneself. And then in walking and doing during the day what you have to do, every once in a while accidently the switch is touching the storage battery off so that it starts to give now what it is now, what it has as a charge. It is discharging a certain quantitu of energy that goes through your body and it becomes noticed by yourself, and then sometimes even you say "Oh, there it is."

Many times it is like a light going up. Sometimes it is a feeling that goe through you and you know starts to reverberate within yourself. Sometimes it comes out of the lightness of your step as you walk. All such things help a person to live a different kind of life, and that gradually his life becomes more and more tinted with that kind of a spiritual quality. But it has to remain light, not heavy. It is not necessary to sit at your desk and study holding your heads against your head because your head is so heavy. It is very simple, and it can even come out at any one time even when you are bantering, that is, havin some jokes, and all of a sudden there is that kind of a picture, that image you see yourself, and you see yourself very quietly, and without any criticism. But there is something in that impression you get which has a quality that comes from the storage battery.

Spiritual life is right next door, but you have to open the door for it. If the door is closed you don't even know that it exists. And one is not sensitive to know that in the next room there is a tremendous amount of spiritual energy. If one is sensitive one could know it. But we need still the door to open, and then somehow or other it starts to flow out of that room as it (engulfs) you, and you have that kind of an experience that you know that a different kind of life also is possible. Prayer is that kind of an opening mostly because you yourself become open, as a result of this wish to become - to come in contact with a higher level of being.

So I mean when you sit here don't make it to heavy. Life is a beautiful thing when you really want to face it in all its different dimensions. Don't be afraid of it. Life itself won't kill you. It will give you stimulus. It will make you walk on air, unconsciously. It will make you walk on impressions, consciously.

So what, what can you add to this casseste?

Richard Cohen: Mr. Nyland?

N: Yes.

R: I read something in All and Everything today which I was reminded of in your answer to Helen when we were talking about requirements of Earth. In the time I read it, I- I really wanted to know how that-that quality could be- I could use it more in my life- it was in the section on War and he talked about human honesty, and he said that men couldn't even fulfill the requirements of their own nature honestly, and if they could only do that- if they could even do that, it would- and I don't remember the exact phrasing from there on but I think it had to do regarding more normal existence or perhaps even a more conscious-

Mr. Nyland: No, not conscious, uh more- really he doesn't say that- it is more an equilibrium to be able to become conscious. But you know we mean the same thing in talking about putting your own house in order first. But as far as the earth is concerned, also the earth has a different kind of quality at different times. And sometimes one has to understand that that what is required as fulfilling for this earth is simply that I give Mama what is required, and to the Lord I will give that what is required for him. I divide myself many times, and I have no resentment about giving to the earth what is actually the necessity for my maintenance, but then together with that I just say to Mother Nature if I pay you in that way then youcannot have any objection that I am interested in the development of my inner life or my inner nature. Because you see if I give that what belongs to Nature in the measure Nature can be satisfied, then Nature cannot tell me that I should pay more.

Nature when it is satisfied is now jealous. It only is a little possessive when you don't pay enough. But if I pay Nature then I esteblish for myself an equilibrium in which my ordinary nature is also satisfied because there is a good relationship between that and nature, Mother Nature. And therefore on that kind of a basis I've set my house in order and now it's possible to introduce different kinds of furniture. All right?

Jerry Prince: Mr. Nyland? It's Jerry Prince.

N: Yes.

J: Sometimes having an understanding of what could be possible with my life, how I could live it using Work, can give me a great deal of energy, and began to somewhat a couple of weeks ago when you talked to me of using it. But then the same thing can also lead to a heavyness and a draining, which it did, somehow leading to a responsibility which I wished to live up to and found that I couldn't and I didn't know how to deal with that heavyness.

N: Well Jerry it's always a question of to know your own capacity. Your capacity also changes. And also, the vision you have of your capacity changes, and there's still a lack of self-knowledge, it makes you make mistakes. If I try to take too much hay on my fork, I overestimate my strength. But if I do it a sufficient number of times I gradually find out how much actually I can do. So when I'm not as yet sufficiently familiar with what I could do, and that I still have to try and find out, I must pay for that simply by learning. And therefore don't be disappointed or don't even be harassed, or sorry- simply say "I'm not there yet, but I'm going."

So you see this is the question that one has to face. What is it that I can do under what circumstances? How much energy or wish or attention do I have for a certain aim, small aims in daily life. And I must see that I can arrange

it in such a way that I'm not going to be embarassed with my own attempts and feel frustrated when I don't reach what I set out to wish to reach. Maybe my wish is a little bit too much.

The heavyness comes because I cannot as yet place it in the totality of my life. And it starts to become sometimes top heavy by too manny thoughts. Whenever I receive energy of a different kind which doesn't belong to the level of where I'm living on Earth, it's always necessary to distribute that energy over the totality of my body. There are several exercises of that kind that does require the particular process I cannot use it until it is part of me totally. If it's only in one particular place, it may even do damage if I try to use it from there, because in the first place it is too concentrated; in the second place the total effect on myself becomes too local and therefore it creates what you call heavyness.

If I observe in ordinary work certain parts of my body and I don't do anything about it, it may give too much emphasis to that what I am observing. But if I change the reason for the observation from that what I see as a certain section of myself into an observation of the totality, then I as a personality profit from that kind of an attempt. So whatever it is that you are stimulated by take it for the totality as much as you can for your Whole being, and leave it there for some time, even if you can try to express it by different means of certain parts of your body. I don't know if you could be clear about that. If I am strong, and I know that my body wants to express that kind of a strength, maybe I make a fist out of my hand, maybe I tense up my leg. Maybe I hold my head very straight, or my back and I try out a variety of different parts of my body to show that it has that strength all over my body and not just in the fist of my hand.

In that same way I bring about an equilibrium for myself in the utilization of any kind of a thought or feeling that reaches me. I don't want to keep it just in my mind. I want it over the totality, and that is one of the reasons one assumes that there are subcenters, that that what is received as food for one cnete can be distributed partly to the subcenters of the same kind of nomenclature as the center which is receiving the energy. Do that with whatever it is that you have received in some way that has stimulated you. Try to do it my means of physical exercise in which you are aware of that what you are doing, which again logically will distribute whatever energy there is available in the body itself at any place; it will be brought by means of blood to the different other parts of your body. And it will give you equilibrium, and you will lose your heavyness. All right Jerry?

Jerry: All right.

N: It's wonderful to be affected, but if it causes you to stare too much and become drained it is very inefficient.

Michael Near: Mr. Nyland?

N: Yah.

Mike: It's Michael Near.

N: Yes Michael.

Mike: I've been thinking in relation to something I tried to formulate last night. And I hear in what you said the possibility that I'm- what I want to know is the value of pursuing that line of questioning for myself.

N: I think that's right but you must not overemphasize one function, same as what I told Jerry. If I have thoughts- philosophical, or whatever there is a thought in my mind, it has to be distributed of course if I can over the totality of my brain. But my brain is functional and therefore it can only be place in that what the brain can take in. But when it is in my brain, then it has to affect my attitude. So I live my life with this additional kind of knowledge received by means of philosophising, and there's no objection to it, providing I can actually distribute it in such a way that it affects my total behavior.

Mike: That's precisely my question.

N: How to do it? Otherwise I become an overgrown head. (laughter)

Mike there are different kinds of forms of energy in the body, and the reason why one wants to be able to distribute it so that- one wants to be able to do that- and for that reason I don't want opposition from some of the parts of my body, which may not wish that distribution. It is true with a great many energies that they start in a certain place, because there's an organ that functions that way. But in order to neutralize it, I want to make sure that it can be expressed in a variety of different ways by my body as a whole, and there are certain exercises which are given for the wish to distribute that, so that it is not local and becomes too concentrated.

I want to dilute the energy by means of water, as it were, to put it in solution, For the physical body I use blood. And then in the dilution- almost I would compare it with chemistry- there's more ionic formation which makes it even more active. Let me explain that: sulfuric acid as it is concentrated, 99%, is a very heavy kind of a liquid, and it pours like ( ). It is not very active as an acid- it doesn't attack metals so easily. But when I put water with it- when I actually- as a process to understand that, one actually pours the acid into the water, not reversely- but so as you do it and avoid danger of explosion, you get diluted sulfuric acid and then, let's say when it is 90% acid and 10% water, it is much more active, because the ions are then in a more flexible

manner divided in the solution. It's the same thing that takes place with energies. When the energy is divided over a totality of the body, all the different cells that are affected by it will profit, and they still being of the same quality of energy, they can be combining themselves in one aim.

Sex energy can be distributed over the body, and sometimes by nature it happens to be. It stays where it is because it is used for procreation mostly, but when it is distributed it will affect my emotional energy and it will affect my mental energy. And sometimes there may be a surplus of that energy affecting any one of those centers, and then you might say they become too sexy or too sick. And then it's a pity, because when there is sufficient quantity just to alert the others, they become- such energy becomes a stimulus for the real expression of an emotion, and then it is only the beginning, and then it leaves off its further influence and allows that what is a center to function better.

You can work your mental functions off by hard labor. Sometimes you can do it by taking a walk. Always use your body, in its totality, to bring it in equilibrium. Even when one senses as an exercise, the result after the sensing is to take in deep breathing, three or four times, and then an energy which is in the two arms and two legs is distributed over the body as a whole. That makes a person much healthier as a result of that influx of energy resulting from sensing. You understand what I mean by it?

Mike: I understand what you mean up to a point, and that point is- in what you're saying, I have to assume that Work itself is a catalytic force that brings about-

J: It brings about exactly that what you wish. It brings about an equilibrium in which the different parts which are not ( ) There is an establishment of that kind of a balance in a person as a result of Work, because Work itself engages the three centers. And therefore the totality of the influence of Work is always felt in the three centers, and fortunately, simultaneously.

Therefore, a body and a personality becomes much more open as a result ot Work. And because of the openness it is more flexible, and it is also more pliable And the openness will allow its porosity to have energies of any kind to go from one place to the other.

Mike: Um, how I understand.

J: All right, all right. Think a little more about it because it's a beautiful concept. It will take away tiredness from a man. He can recuperate in a very short time if he wants to. It takes away ( ) and it certainly will take away an overemphasis which becomes expressed in heavyness of the thoughts or heavyness of a feeling. That's really very simple solution. All right Michael.

Mike: Thank you.

J: Are we almost at the end?

swer: Just a few minutes.

Good. Who wants to use them?

verly Braxton: Mr. Nyland?

Yah!

It's Beverly.

Louder !

It's Beverly.

Beverly? Yah.

This week I had an aim of trying to be as simple as I could be without any nsiderations about whether it was right or not right. It was a very good week d today when I came home, I got very much trapped into a time element.

: You did what?

: I got trapped in a time element, when I came home this evening, of having o do something very quickly. And there was, suddenly something came to me, I on't know how to explain it, that said- it just came to me and told me to stop verything that I was doing, that I was too identified. And that I had been in hat place before and I knew that it would- wasn't gonna lead me anywhere. And didn't Work, I can't remember Working but I just stopped everything for a oment. And I moved a bit to take a deep breath, and I changed my condition. nd I went along- I continued in a different state but it wasn't Work. And I ondered about that because I have a tendency that when things are demanded f me I lose something that I might have had earlier. And I thought maybe you ould suggest something that would be useful, maybe I should have Worked then ut I- I didn't.

: No I don't think you could have Worked. But you could have lived under the nfluence of Work which you had done before.

: I kind of had the feeling that something could have carried it over for me.

: Yah. I believe that. It is not very much, and it is much less than you think, ecause you- in thinking about it, you believe it is still in existence and it s only and aftereffect. But to some extent it's very useful to keep on holding s much as you can to that what you have experienced, as if you could bring it ack again to the existence of that what you are then living through. It might ffect you, but the real effects of Work itself are not there anymore. It is resultant, and it disappears gradually. Hold onto it as much as you can. It's uite right- don't mix it up with Work itself.

That's it, huh? (Yes)

Well then all I have to do is wish you a good Friday tomorrow. And if ou can Work, I would almost say why won't you? Good night.

trans+ Rough: Dong Spree 11/81